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FROM THE EDITOR'S DESK

All over the world, on September 22nd the days and nights became relatively equal in length – the equilux. The equinox itself taking place only at the precise moment when the sun crosses the celestial equator - the projection of the Earth's equator out into space.

Traditionally, in the Northern hemisphere, this is a time for cleansing the mind and body and making spiritual preparations for the winter. We are poised mid-way in the earth's cycle, *"Now purple tints are all around, the sky is blue and mellow".** Autumn, when leaves turn to vivid reds, oranges and golden bronze, and then begin to drop. As Shakespeare puts it:

That time of year thou mayst in me behold
When yellow leaves, or none, or few, do hang
Upon those boughs which shake against the cold,
Bare ruined choirs, where late the sweet birds sang.
In me thou see'st the twilight of such day
As after sunset fadeth in the west;
Which by and by black night doth take away,
Death's second self, that seals up all in rest.
In me thou see'st the glowing of such fire,
That on the ashes of his youth doth lie,
As the deathbed whereon it must expire,
Consumed with that which it was nourished by.
This thou perceiv'st, which makes thy love more strong,
To love that well which thou must leave ere long.§

In this issue we explore love in action for the world's peoples, and our search for harmony, unity, self-knowledge and spiritual wisdom. Hopefully you will find 'nourishing food' to consider over this time of gradual withdrawal from outdoor life into the warmth and comfort of our homes. When the time comes, I wish you a very happy 'Season of Goodwill' and joyful gatherings.

Susan Bayliss

Editor

* From "Merry Autumn" by Paul Laurence Dunbar
§ Sonnet 73, William Shakespeare.

Image above: English Autumn Maple, colour and ink on scroll. By Kamisaka Sekka, 1866–1942 . Public domain image.

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Front Cover: – 'Autumn Glory', S. Bayliss.

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UNIVERSAL BROTHERHOOD IN ACTION

Nancy Secrest

On a warm African afternoon one can find Usha Shah, MBE and Convenor of the Theosophical Order of Service (TOS) in Kenya, reading at the TOS's *'library under the trees'* to children from a local disadvantaged area. Besides drilling bore holes for fresh water, providing solar lighting to a poor village, running "feeding" campaigns when needed, and providing training for women and young men in areas that will help them to support their families; the TOS in Kenya shows its lighter side by providing children with exposure to literature, art and fun. Their *'library under the trees'* is just one example. They also provide slum area children with the opportunity to explore their creative side through arts and crafts and an occasional party, complete with bouncy castles, clowns, face painting and ice cream.

The TOS, founded in February 1908 by Annie Besant, then President of the Theosophical Society (TS), has grown steadily for the past 25 years. It is currently active in thirty-four of the fifty five countries where the TS exists. In January 2014, the TOS had the pleasure of welcoming five groups from the TOS Ukraine into its fold. Already active in many humanitarian efforts, their service projects have bloomed even more under the able leadership of Coordinator Galina Burlach.

In 2015 the TOS Belgium joined us and went to work immediately by printing a brochure and starting a Facebook Page. Some members set up a healing group, and a project to introduce theosophical literature into prisons was spear-headed by TOS Belgium Correspondent Helmut Vandermissen. Also in 2015, the TS in Israel decided to make their efforts to introduce meditation to children in schools, the official beginning of their membership in the TOS. Sherry Barak, TOS Israel Correspondent and a retired teacher, succeeded in adding Quiet Rooms to the agendas in several schools there.

In April 2017, at its 48th East and Central African Convention, Tanzanian TOS Director Deepa Kapur was excited to formally launch the TOS Uganda as our newest member of the fold. She invited all of the delegates onto the stage, deliberately keeping one chair empty, then she said "we can no longer have an empty chair in the middle of the stage", and invited Aruna Meddon, TOS Uganda Correspondent, onto the stage as all shouted: "Uganda! Uganda! Uganda!" It was an historic moment. All of the TOS activities are supported and supervised by the International Secretary of the TOS, who reports directly to the International President of the TS (ex-officio President of the TOS).

One of the more serious international endeavours of the TOS is disaster relief, which comes in the wake of war and conflicts or natural occurrences such as earthquakes, floods, hurricanes and tornados that displace families and disrupt lives. While the TOS's efforts are far reaching, we are a small organisation without the massive human power and infrastructure of groups such as the Red Cross, for example. If there is a TOS presence in a nearby geographical area, donations are funnelled through that group and hands-on aid is given by TOS, members, in the effort to help victims put their lives back together. This was the case in Italy in 2016 when in April and October two earthquakes hit mountain villages. Patrizia Calvi, Italian TS

*Image top: Face painting at the party, 'library under the trees' project, TOS Kenya.
§ Image bottom: Dar TOS Youth Group with the children from the Chanika Orphanage in Tanzania.

National Secretary and avid TOS worker, shared that those affected are mostly elderly, and the TOS in Italy is still at work helping those who need it.

At the International Theosophy Conference (ITC) held in Santa Barbara, California, USA in August 2016, the TOS was honoured to make a presentation on the theme "Theosophy and Social Responsibility". The ITC is made up of the many theosophical organisations in the Theosophical Movement. Organisers had heard of the exemplary help the TOS Italy is giving to Syrian refugees, including helping to set up a paediatric clinic in one of the refugee camps. They wanted to learn more about the work of the International TOS with an eye to expanding their own efforts in "social responsibility". Other Sections such as the TOS in Australia have helped the Italian TOS with generous donations towards these efforts. Selina Hues and members of the TOS in Southern Louisiana in the United States, personally helped with rescue efforts and attempts to secure victims' belongings in the flooding there in 2016. In recent weeks help has been needed in Texas and Florida in the wake of the devastating hurricanes, Harvey and Irma.

The old adage *'When life hands out lemons, one makes lemonade'*, is business as usual for many TOS workers. For the TOS in the UK, *'lemonade'* comes in the form of knitted teddy bears. No one knows exactly who had the original idea, but Maureen Atkinson introduced the *'Teddies for Tragedy'* project to the TOS and it took off. These soft little teddies, knitted with loving hands, are sent to children in need of a friend to comfort them. The TOS in England sends their teddies to children in hospitals in developing countries. Doctors found that children having their own teddy to cuddle in their cot get better more quickly than those without one. Each child keeps the teddy and can take it home, so the doctors need a continual supply. In July of 2015 the TOS England and others received an award from the International Aid Trust for the knitting of 15,000 teddies! Five thousand of them were knitted by the Bradford TOS alone. The idea has been taken up by other TOS knitters in Italy, France and Australia, who have also sent teddies to parts of the world where children are experiencing tragedies, such as war or conflict, natural disaster or extreme poverty.

Other areas of focus for many TOS groups and individuals around the world are women's issues, education and homelessness. In the United States, groups in North Carolina, Texas, Pennsylvania, Illinois, Oregon, New York and Washington DC make their "lemonade" in the form of care kits, lunches and other service activities for the homeless in their areas. Care kits for the homeless consist of socks, hygiene items, snacks and water and resource information, placed into gallon size plastic bags and personally distributed to the homeless or to a local homeless facility. Personal encouragement and a bit of Theosophy in the form of cards printed with Annie Besant's "O Hidden Life" or George Arundale's "O Powers of Love" add a theosophical touch and complete the offerings of these TOS workers. Preparation of these kits became a party for the members of the Portland, Oregon TOS, making light work of the project.

In Raleigh, North Carolina, TOS workers packed bagged lunches for distribution to the homeless, adding notes of encouragement and decorating the paper bags with pictures of flowers. One bitterly cold night Nancy Bragin, member of the Abraxas Lodge in Pennsylvania, was watching a news bulletin that spoke of the plight of the homeless. Her heart was touched, and she went to work immediately collecting warm coats, scarves and gloves for distribution. She and members of her local TOS also

Image: On the occasion of a European Congress of the TS held in Paris in 2014, members of the TS in Ukraine received 175 teddy bears hand knitted by members of the TOS in France for the children displaced by the military tension in the Ukraine. Bears were then distributed in: Kyiv, Kirovohrad, Lviv, Odesa, Kryvyi Rig, Kharkiv and Dnipropetrovsk (birth place of H.P.Blavatsky).

brought lunch one Wednesday afternoon to an area where the homeless congregate. The effort was so well received that it has become a weekly event. Now, every Wednesday their TOS group serves lunch and distributes other needed items to the homeless in their area.

'As the service arm of the Theosophical Society', the Theosophical Order of Service shares, in the words of H. P. Blavatsky, the "*most holy and most important mission*" of Theosophy "*to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives*".* It draws together like-minded people committed to respecting and serving the One Life in all beings. Further, it encourages the establishment of a personal rather than remote relationship with those in need, as suggested by H. P. Blavatsky in The Key to Theosophy: "*The Theosophical ideas of charity mean <u>personal</u> exertion for others; <u>personal</u> mercy and kindness; personal interest in the welfare of those who suffer; <u>personal</u> sympathy, fore-thought and assistance in their troubles or needs.*"§

Three years ago, Deepa Padhi, President of the TOS Bhubaneswar in Odisha region in India and International Vice-President of the Theosophical Society, approached the then Governor of the region to solicit his support in putting up billboards to educate people about violence toward women, in an attempt to stop it. He agreed. The billboards depict woman at all stages of their lives, affirming that they deserve to be honoured and respected and free of violence throughout their lives. Since then the TOS there has conducted seminars at work places and workshops in schools, put on street plays, published a journal with many fine articles about women's issues, and have now published a book containing a compilation of these and other articles. Proceeds from the sale of the book *'Yes, She Can'*, go toward projects for destitute women. Young women and girls from a local orphanage supported by the TOS there laughed and joked as they tried out various karate moves on each other. Unfortunately violence toward women and girls and rape is a major problem in India. While taking this issue seriously, the TOS made learning this means of self-defence fun for the girls.

In Kenya, women delight in trying out new hair styles on each other as they are taught the skills of hairdressing and manicure in order for them to help support themselves and their families. One woman painted each of her fingernails a different colour! The providing of micro loans to women to start small businesses is also being considered. Donations from other TOS groups and individuals in Australia, New Zealand, Italy and the USA, to name a few, have assisted in the efforts in India and Africa. The Olcott Education Society's Vocational Centre, while not a TOS programme, is a shining example of providing poor women with skills that will help them to be more independent and to provide for themselves and their families. The Centre teaches tailoring, weaving and other fabric arts. TOS groups in the USA and France help to support shelters for abused women.

Helping children is close to the hearts of many theosophists. Many TOS groups focus their attention on providing or supporting schools, particularly those that teach the children theosophical concepts and virtues. The best known of these schools is the Golden Link College established in 2002 by the TOS in the Philippines. Besides teaching core academics, the school teaches meditation and focuses on developing character, integrity and self-confidence in its students. At the college level, courses in Theosophy are part of the core curriculum. It is felt that these qualities of character will be

* H. P. Blavatsky's Letter to America, 1888.
§ H. P. Blavatsky, The Key to Theosophy, Chapter XII, 244.
Image: 'Yes She Can' project, TOS Bhubaneswar in Odisha, India.

communicated to others throughout the students' lives with the potential of causing positive changes in the world that promote peace and harmony.

Lara Sell was an 18-year-old university student when she visited Golden Link College last year. She has been a member of the Theosophical Society in New Zealand since she was ten and asked to join. Lara saved up for a trip to the Philippines where she spent three weeks as a volunteer at the Golden Link College. Lara had this to say about her experience:

"My first day at Golden Link was unlike anything I have experienced. Walking down the road alone I was a little nervous but all feelings of anxiety left as soon as I stepped through the gate. There was a class of pre-schoolers lined up and when they saw me they came flocking over, and many little hands waved through the air as I shook one after the other. This heart-warming welcome was a true testament to the loving nature of GLC. I was soon to learn that the school has the most amazing culture and atmosphere. I was taken around the school and introduced to most of the classes. I was met with a chorus of "Hello visitor, we are inspired to meet you" from rooms filled with beautiful smiling faces. I then attended some college classes covering topics such as theosophy, ethical values, music, and teaching methods."

In his booklet *'Establishing Theosophical Schools'*, Vicente Hao Chin, one of the pillars of the Golden Link College, shares the conviction that *"Individuals who are at peace with themselves will ultimately create a world at peace"*. Besides giving general donations to the College it is also possible to sponsor individual students. The TOS in Canada, for example, sponsors two students, Clyde and Jubilee. The Foundation for Theosophical Studies and TOS in England have given generous donations for the Golden Link College, doubled by a matching grant provided by the Kern Foundation. The International TOS is grateful for the support it receives from the members of the TOS UK and other TS members.

The TOS's educational work varies greatly and is widely scattered. In conflict-torn Pakistan the TOS provides home schooling for girls who would otherwise not be able get an education and also provides nursing scholarships to young women. This programme was initially run jointly with the UN Women's Group and now relies solely on donations from the TOS and others. In Australia, New Zealand and Italy, the TOS supports individual home schools there. In the USA the TOS has provided scholarships to Native American nursing students at the Pine Ridge Indian Reservation's Oglala Lakota College School of Nursing. In the past five years, six students have received comprehensive one-year scholarships. Recipients are carefully chosen by the college based on criteria provided by the TOS.

The TOS in Finland and the UK, along with other TOS groups, supports the work of the Olcott Memorial Higher Secondary School and the Social Welfare Centre at Adyar, Chennai, India. The Olcott School, begun in 1894 by Col. Henry Steel Olcott, provides a solid education for underprivileged boys and girls in Adyar, a suburb of Chennai. The International TOS assists the school by soliciting donations for their endowment fund. Many other TOS groups, particularly in India, run schools or educational programmes for children, and TOS members around the world sponsor the education of many hundreds of others. Including a school in the Democratic Republic of the Congo sponsored jointly by the French TOS and the Liberal Catholic Church.

In September 2016 forty-five representatives of twelve TS and TOS schools within India that are currently being run as 'charity' schools, attended a National Conference on Theosophical Education. The conference had as its goals: *"to integrate theosophical principles into the educational philosophy and methodologies of the schools, to elevate the teaching standard of the schools, including the incorporation of English as the medium of instruction and to plan for the long-term sustainability of the schools"*. Vic Hao Chin of the Philippines led the conference sharing the methods of the Golden Link College with those present. He will be speaking at TS Lodges in England, Wales and Scotland during April and May 2018.

"A truly theosophical education emphasizes the child's inner nature and strives above all to instil values that will flower into an intellectual, emotionally and spiritually integrated mature human being who sees the world through eyes that recognize the 'light' in others. It produces men and women who are caring, unselfish and able to think for themselves. A theosophical education is free of dogma, giving children the freedom to learn how to think, not what to think."

"As to the children, they must be taught at levels at which they can understand. Very young children can be taught kindness, caring and sharing through play and everyday interactions with others. As the child grows in understanding the lessons also grow to incorporate the physical, emotional, intellectual and spiritual components of life. Students are taught in a well-rounded programme that teaches them to embrace all of humanity and to recognize their value and the value of others within the circle of life. Theosophical education is non-sectarian. Just like adult theosophists, children are encouraged to live their faiths, if they practise one, while honouring all others." ‡

TOS workers understand the philosophy behind the TOS. Their initiatives are an example of what sets TOS work apart from that of other humanitarian organisations. The TOS was founded as a way to put Universal Brotherhood, spoken of in the First Object of the Theosophical Society, into action in the world, a way to make Theosophy practical. The purpose of the TOS is two-fold:

- The unselfish service of the needy and suffering
- The inner transformation of the server.

The TOS brings the theosophical world view to its work thereby turning humanitarian actions into spiritual service. As Dr Annie Besant said, *"Not out of right practice comes right thinking, but out of right thinking comes right practice. It matters enormously what you think. If you think falsely, you will act mistakenly; if you think basely, your conduct will suit your thinking."* While this is so, the process of service also transforms the server, helping him or her to grow into new levels of self-realisation or self-unfoldment as Blavatsky called it.

The TOS exists world-wide to show that Theosophy has much light to shed on contemporary issues of concern and can help people find meaning in suffering. It aims to demonstrate that service founded in spirituality can engender far-reaching good in the world. For over 100 years, the TOS has made a significant contribution to the community outreach of the Theosophical Society helping to spread theosophical concepts by demonstrating them in the world. The TOS considers its collaboration with the TS to be an honour.

Nancy lives in Washington State, U.S.A. and is International Secretary for the Theosophical Order of Service. Her role is to coordinate the work of the TOS internationally, supporting established groups and encouraging new ones. From time to time she organises an international workers' gathering. Nancy is also Acting International Treasurer for the Theosophical Society, a theosophical writer and speaker and has served in various roles for the T.S. in America.

"The Theosophical Order of Service embraces people of many different temperaments and approaches toward the art of serving. As an integral part of the Theosophical Society, the TOS offers a place where all can find support and inspiration in their social action as spiritual practice." ◈

Would you like to join us in our work? You will find lots of ways of getting involved, as well as contacts, information on our many projects, resources and articles etc: **www.international.theoservice.org**.

For information and donations to the TOS UK please contact: Cynthia & Atma Trasi, 66 Kirkgate, Shipley, W. Yorks, BD18 3EL. atmatrasi@btinternet.com www.tos-uk.org.uk

‡ TOS Education Conference: Souvenir Sept 2016 'Theosophical Education: A New Beginning' by Nancy Secrest.
◈ Tim Boyd, International President, Theosophical Order of Service, TOS International Handbook, p 1.

WORLD PEACE – UNITING ALL COMMUNITIES

Pam Evans

In response to the terrorist attacks across the world, Peace Mala* organised an International Inter-Faith Liturgy for World Peace, which was held at Llandaff Cathedral Wales on 20th July 2017. Around 450 people came together for this joyful event uniting All Faiths and Communities. The idea came to me after the Paris terrorist attacks on Friday 13th November 2015 and took almost two years to plan. At the time we were all saddened and deeply shocked by news of the terrorist attacks in Paris. The targets included bars, restaurants, a concert and a high profile football match. Around 129 people were killed and hundreds more were seriously injured. Mr Hollande, President of France at the time, declared three days of national mourning. It was the worst atrocity in Europe since the 2004 Madrid bombings. Paris went into deep mourning and so did the sane world.

Recalling that Peace Mala grew out of the dark aftermath of 9/11, I felt that we had entered another dark period in world history. Migrants were leaving Syria in their thousands amid much confusion, fear and suffering, and it was sadly apparent that Islama-phobia, religious intolerance and racist bullying was still with us too. Misunderstandings within many communities across the world persisted. In an instant I felt urged to bring the community together and to do something spiritually powerful and beautiful. Later, when the terrorist attacks happened in Manchester and London with more tragic loss of life and injuries, this seemed all the more poignant and imperative.

Llandaff Cathedral had immediately sprung to mind. Our purpose would be to send out a powerful message of love, friendship and peace to all people in our world. By choosing Llandaff Cathedral, I knew that we would be meeting in one of the oldest Christian sites in Britain - a spiritual portal of great power. Up until Medieval times, pilgrims had travelled to Llandaff to visit the tomb of the Celtic Saint, Teilo who is still buried there. Llandaff also happens to be a city within the City of Cardiff, the capital of Wales, and as Peace Mala is a Welsh initiative, it was clear that this was the place where this gathering should happen. I felt it was also high time to put the spotlight on the wonderful work being achieved by children and young people, especially in our Peace Mala schools.

My idea was to welcome representatives of the 14 religions of the Peace Mala§, and more, into the cathedral space along with pupils from our UK accredited schools. Inviting everyone to meet and join in a liturgy for world peace. I had every faith that by doing so we would be working with powerful energies that would bring healing to our troubled world. I knew that we would all be empowered and that the healing would reach out far beyond the stone walls of the cathedral, bringing with it a vision of hope and confidence for the future. Having discussed my idea with Venerable Robert Williams, then Archdeacon of Gower for the Anglican Church in Wales, he agreed that Llandaff would be the perfect setting. My job was now to encourage the Dean to agree with my idea and allow this to happen. After months of e-mails asking for detailed information, the Dean agreed and offered four possible dates

* Peace Mala is a multi-award winning educational project for global citizenship based in Swansea.

§ A Peace Mala is a symbolic double rainbow bracelet that promotes friendship, respect and peace between the faiths and all people in our world. It cuts through all forms of prejudice and celebrates what makes us different from each other.

Facing page: 'One Light'. International Inter-Faith Liturgy for World Peace, Llandaff Cathedral, 20th July 2017. Photo by Lesley Walters.

in the month of July 2017. Immediately I phoned the cathedral secretary to make sure that this was indeed happening! Invitations and plans would need to be put in place immediately.

Many discussions with Jonathan Hoad, Head Verger of the cathedral, followed and an agreement was reached on what the liturgy would include. I had already decided on using the exquisitely beautiful music of international Welsh composer Karl Jenkins, a Gower man and therefore close to my heart. As the event would take place in a Christian setting, I was sensitive to those energies. For the opening procession of the faiths I chose Karl's *'Benedictus'* from *'The Armed Man: A Mass for Peace'*.

This amazing work was commissioned by the Royal Armouries, Leeds, in commemoration of the millennium. They had requested a Christian musical with a liturgical form that would look back in reflection on the most war-torn and destructive century in human history, and also look ahead with hope and commitment to a new and more peaceful millennium. Karl produced a work of tremendous power and beauty which has been performed well over 1000 times in at least 20 different countries, including a commemorative performance in New York on the 10th anniversary on 9/11. The *'Benedictus'* is, in my opinion, the most profoundly moving movement in the whole piece.

The liturgy at Llandaff also included the lighting of large rainbow candles, representing the fourteen faiths on the Peace Mala bracelet, as well as the large central white candle representing our world and all who live on it. These candles were first lit during the launch of Peace Mala in November 2002 at the UNA Wales Temple of Peace Cardiff with Dr Rowan Williams, then Archbishop of Wales and soon to become Archbishop of Canterbury. He was joined by representatives of the fourteen faiths and many others from the wider community and the world of academia. The candles were lit on a further five occasions – four times for the Peace Mala International Awards for Youth, and once more for the Peace Mala Festival of Interfaith and Culture at Gorton Monastery in Manchester. To light them again at Llandaff would be the seventh time – a magical and potent number.

The music to accompany this powerful moment would be *'Healing Light: A Celtic Prayer'* from Karl Jenkins' *'The Peacemakers'*, a beautiful adaptation of an anonymous Celtic prayer invoking peace. Karl produced *'The Peacemakers'* in 2011 and dedicated it to the memory of all those who had lost their lives during armed conflict; in particular the innocent victims. He commented that when he composed *'The Armed Man'* it was with the hope of looking forward to a century of peace but that sadly nothing much had changed.

Music was to be a very important part of our liturgy, so I contacted my dear friend Lee Michael Walton, a professional musician originally from Ystalyfera near Swansea, now based in London. I explained that around 200 children would be attending and taking part in the liturgy, did he think he could compose a Peace Mala Anthem for a choir?

Image above: Peace Mala Dove of Peace by Hafod Primary School Swansea, photo by Pam Evans.

Without any hesitation, he said yes. It took him a few months to complete. Lee explained it was an unusual experience for him as on this occasion the lyrics came first and the music second, often at the most unexpected moments. The final work was *'One Light'*.

Hafod Primary School in Swansea came forward and suggested that one of their pupils could sing the lead vocals. Music teacher Darren Stephens agreed to accompany Lee's playing of the cathedral Steinway on saxophone. Catwg Primary school in Neath Port Talbot said their pupils could sign the lyrics whilst it was being sung. The music and lyrics were then sent to all of the attending schools for the children to learn and practice. Sound healers Faith Challinor Wheatley and Ayanna Bright Eagle Florian, agreed to play ambient music with Tibetan singing bowls, native flutes and other instruments as guests arrived in the cathedral. Father Tim Ardouin said he could join them with didgeridoo and high and low tin whistles. The music for our event was coming together beautifully and the response from our schools was overwhelming.

Pupils and teachers from our Peace Mala Accredited schools in Wales, plus a good number from Greater Manchester, and our first accredited Yorkshire school, Worth Valley Primary near Keighley and Howarth, were to take part. The Yorkshire school would have to travel the day before and stay overnight in Cardiff. Our Manchester schools would have to leave very early in the morning and endure a long journey back home. Three schools were to deliver the Peace Mala story and messages to all present in the cathedral. This would have to be done without a rehearsal as Yorkshire, Manchester and Wales were combining forces for this and Sam Whitehouse, Peace Mala Co-ordinator at Newall Green Primary in Manchester agreed to co-ordinate and organise. This would be quite a challenge. To my utter amazement and delight, Hafod School produced a most wonderful animation of the Peace Mala dove of peace travelling to planet earth and visiting all the main centres of worship for the fourteen faiths, and this was shown at the cathedral.

Faith representatives from all fourteen religions responded positively, including three Christian Bishops from different denominations. Many would be travelling great distances to arrive in Wales, including from London, Manchester and Coventry. Sheikh Ahmad Dede, based in Amsterdam, sent a wonderful message of support and said that he would be there along with and his Sufi Dervishes and musicians. Other supporters from across the UK and beyond expressed a wish to attend and take part. These included dignitaries from Cardiff, Swansea, Neath Port Talbot and Greater Manchester. The cathedral would be filled to capacity. This was turning out to be the greatest interfaith gathering for world peace that Wales had ever witnessed.

Images above: Sound Healers, photo by Pam Evans. Whirling Dervish, photo by Lesley Walters.

The day arrived with bright skies and all arrived safely. In the words of Pippa Bartolotti, spokesperson for the Green Party of Wales, "The liturgy was more uplifting than anyone attending could possibly have expected. In many ways I was unprepared for the effect it would have, not just on me, but on all who were gathered. I was not alone in experiencing a sudden, tear-jerking, sense of overwhelming love. For a moment we were all one, encircled by a peculiar spirituality which drew us all closer. A feeling which lingers still and that is the real point. Above all it brought hope and the reinvigoration of a subtle wisdom rising from ancient spiritual practices buried under a broken world of empty celebrity, fast-food farming and rampant consumerism".

There has always been darkness in this world but at this present time we are also living in a period of great spiritual awakening and remarkable planetary interconnectedness. Within this century, more than ever before, we have become exposed to the diverse and wonderful spiritual traditions of our planet. This in turn has made us aware of the rich cultural and spiritual heritage of the human family. Inter-faith dialogue for peace is vital as is the education of our children. By embracing the universal truths that all religions and spiritual paths share, we can help build bridges of peace and dissolve the boundaries that normally divide people from each other. At the same time, we can still honour and celebrate each person's own unique ethnic, cultural and spiritual heritage. The message of Peace Mala's 'golden rule' is simple: **"Treat the next person as you wish to be treated yourself"**.

Peace Mala Prayer for World Peace

We share the lighting of these candles of peace as symbols of love,
hope and healing for our world.
We pray for greater understanding between all people,
Forgiveness for the mistakes that we have made and,
Compassion for all beings of earth sky and sea.
May these candles of peace shine as symbols of all that is good.
May our friendship grow.
May peace be found within each one of us.

Peace Mala Anthem – One Light One Love

Stars are lighting up our path
And souls are woken
The deepest ocean
Sings the song within our hearts
As we join together
We share with each other
The key to peace throughout the world
One light to guide us
One love to hold us
See the beauty here on earth
From sunrise to sunset
Take my hand and
Dance to the light that guides us home.

Pam Evans is President of Swansea Theosophical Society and the Founder of Peace Mala. For more information on Peace Mala, check out their website at www.peacemala.org.uk. Or contact Peace Mala's Registered Office at 122 Clydach Road Morriston Swansea SA6 6QB. Tel: 01792 774225.

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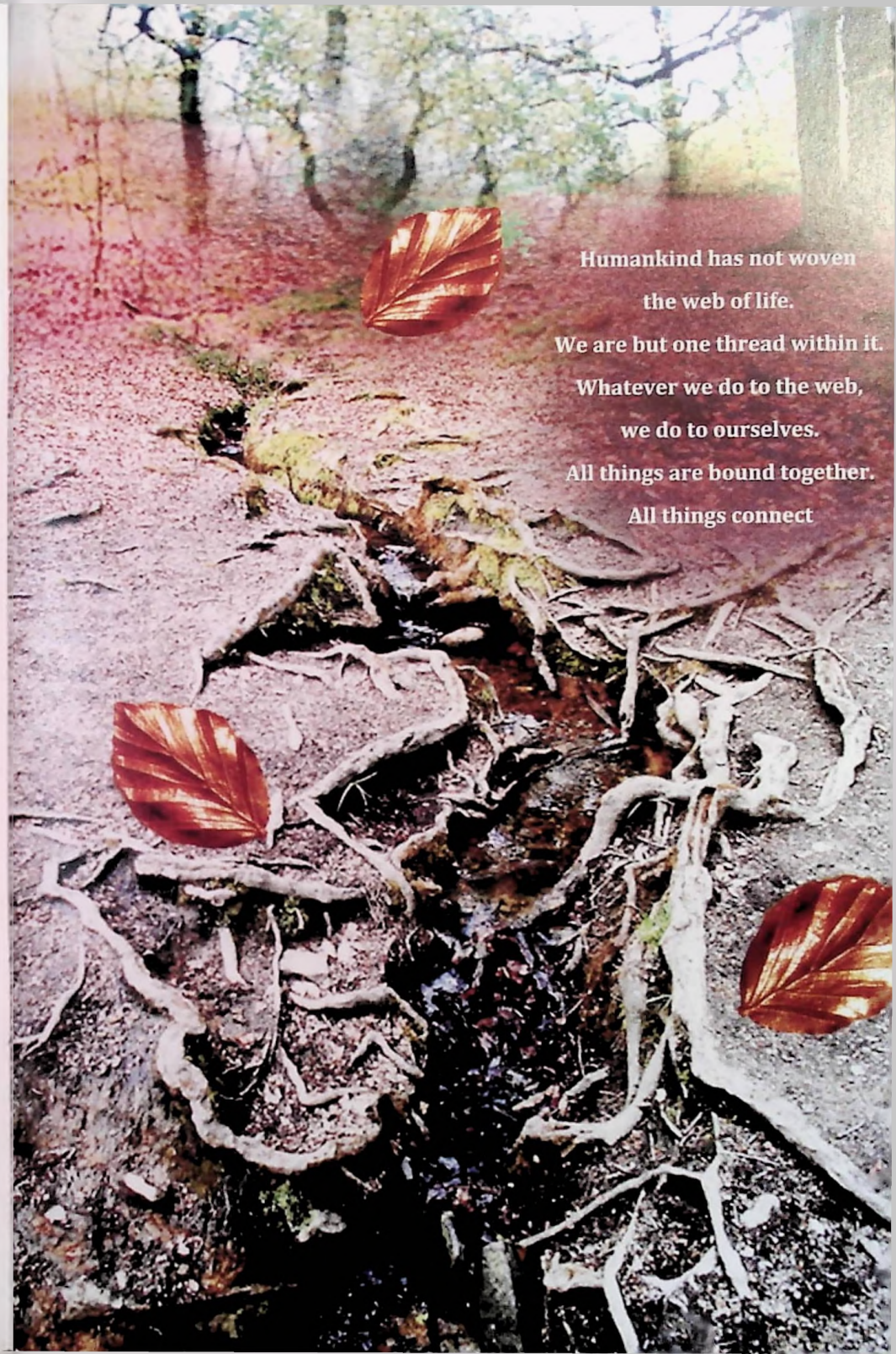
* Peace Mala Anthem: Music and Lyrics by Lee Michael Walton.

Image above Embracing hands, photo by Keith Richards. Nepalese Dancers, Peace Mala International Awards for Youth.
Facing page: Words spoken by Chief Seattle, 1854. Photo, 'Judy Woods', S Bayliss.


Humankind has not woven
the web of life.
We are but one thread within it.
Whatever we do to the web,
we do to ourselves.
All things are bound together.
All things connect

UNITY – A THEOSOPHICAL VIEW

From Helena Petrovna Blavatsky and the Mahatmas

What follows is an explanation of why Unity lies at the very heart of Theosophy and the Theosophical Society. It is given in the words* of those who brought this "Hidden Wisdom" forward for our predecessors and for us and for many generations to come. They founded a Society which jealously guards and promotes freedom of thought. Its members come from all walks of life and belong to any philosophy or religion, or none. They stand in unity through their acceptance of the three Objects of the Society and their aspiration to learn about the timeless teachings of Theosophy – the Esoteric Wisdom. The instigation for this article was to share with you some of its key tenets, chief of which is Unity and why this has a central place within the theosophical community, inspires its activities and also the lives of its members. Editor.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the 19th century? ***"Theosophy is not a Religion"* it is *"Religion Itself".*** A Religion in the true and only correct sense, is a bond uniting men together - not a particular set of dogmas and beliefs. Now Religion, per se, in its widest meaning is that which binds not only all MEN, but also **all BEINGS and all things in the entire Universe into one grand whole**. This is our theosophical definition of religion... the One Universal religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that: ...true Religion Is always mild, propitious and humble; plays not the tyrant, plants no faith in blood, nor bears destruction on her chariot wheels; but stoops to polish, succour and redress, and builds her grandeur on the public good.

The above is a correct definition of what true theosophy is, or ought to be... In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy ***is*** RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom[1], in building which "there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building" (I Kings, vi, 7); for this "temple" is made by no human hand, nor built in any locality on earth - but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul. Thus Theosophy is not ***a*** Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck - from gods and mortal down to animals, the blade of grass and atom - can be outside of its light. Therefore, any organization or body of that name must necessarily be a **UNIVERSAL BROTHERHOOD**. Were it otherwise, Theosophy would be but a word added to hundreds other such words as high-sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed... into the gold of fact and truth,

* The paragraphs which follows this introduction are directly from referenced sources (as noted at the end of each passage quoted) and by necessity abridged. In the main, quotation marks are not given except where used in the original text.

[1] Whose 700 wives and 300 concubines, by the bye, are merely the personations of man's attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun, is a variant of the Indian "Vikarttana" (the Sun) shorn of his beams by Visvakarman, his Hierophant - Initiator, who thus shears the Chrestos-candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole—the" crown of thorns." (See The Secret Doctrine for full explanation). Solomon was never a living man. As described in Kings, his life and works are an allegory on the trials and glory of Initiation.

Facing page: Mahatmas 'KH' and 'M' with HPB, by S. Bayliss. With grateful thanks to Steven Otto, for his artwork of HBP from the picture taken in New York in 1877.

and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he [/she] belongs to, nor what his [/her] deistic views may be. These views are his [/her] own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognise as his brother any man or woman outside his own special creed or belief... And these principles are those of Theosophy... because they are universal ethics, and were preached by... all the great Sages... Hence, once that we live up to such theosophy, it becomes a universal panacea indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these... forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood - yea, imperfect as it is.[1]

The Secret Doctrine, the "*Synthesis of Science, Religion, and Philosophy*", is an epitome of occult truths that will make it a source of information and instruction for earnest students for long years to come.[2] The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world... Proofs of its diffusion, authentic records... Together with the teachings of all its great adepts, exist to this day in the secret crypts of libraries belonging to the occult fraternity.[3]

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of people that living men exist who possess this knowledge... In ancient times, this knowledge was taught and communicated in the "Mysteries", of which traces have been found among all of the nations of the earth... the existence of this knowledge has been called by various names, of which "The Secret Wisdom" is one... The purpose of the present work, then, is to lay out before the thinking world" as much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.[4] It is perhaps desirable to state unequivocally that the teachings... belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism, nor Christianity exclusively. **The Secret Doctrine is the essence of all these**. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, of which every mystery and dogma has grown, developed and become materialised.[5] Religions are... an exoteric veil thrown over the face of esoteric truth; and – as a direct result of this – they are allegorical i.e. mythological in form.[6] Its doctrines belong exclusively to no religion, and are confined to no society or time. **They are the birthright of every human soul**.[7]

If Eastern comparisons may be permitted, **Theosophy is the shoreless ocean of universal truth, love and wisdom**, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and the Society the evanescent comet trying to settle in an orbit to become a

1 HPB's magazine 'Lucifer', Volume III, p 2. November 1888.
2 Letter No. 19, p 52, Letters from the Masters of the Wisdom, C. Jinarajadāsa. 4th ed. Adyar 1948.
3 Introductory, SD, V I, p xxxiv. TPH, Adyar, 1978.
4 Circular printed for distribution in 1888. Historical Introduction, SD, V I, p 50-51. TPH, Adyar, 1978.
5 Preface to the SD, p viii, facsimile of the original edition of 1888. Cunningham Press, USA.
6 SD, V II, p 658. TPH, Adyar, 1978. See also the Key to Theosophy and Mahatma Letters to A. P. Sinnett.
7 Theosophia Inner Wisdom: Origin, practical application, and ultimate destiny, by Helena Petrovna Blavatsky, p 18.

planet, ever revolving with attraction of the sun of truth. It was formed to assist in showing that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.. [Speaking of God, the Soul and Man:] In their origin and in eternity the three, like the universe and all therein, are one with the absolute Unity, the unknowable deific essence... We believe in no *creation*, but in the periodical and consecutive appearances of the universe from the subject on to the objective plane of being, at regular intervals of time, covering periods of immense duration....[8]

No Theosophist has the right to this name, unless he [/she] is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought*, though it were the noblest" – and unless he [/she] sets and models his [/her] daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit... The Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles and needs... If we had money, we would found schools[?] which would turn out something else than reading and writing for candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else to think for themselves... We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be achieved by *proper and truly theosophical education*.[9]

Only the progress one makes in the study of Arcane knowledge from its rudimentary elements, brings him [/her] gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men – the temporarily isolated fragments of the universal Soul and the cosmic Soul itself – bring them into full rapport. Once this [is] established then only will these awakened sympathies serve, indeed, to connect MAN with – what... I am again compelled to describe as that energetic chain which bind together the material and immaterial Kosmos, Past, Present and Future, and quicken his perceptions so as to clearly grasp, not merely all things of matter but of Spirit also. ....all will give way to, become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one – Love, an Immense Love for humanity – as a *Whole*! For it is "Humanity" which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of unselfish impulse to do something, however little, for its welfare. ....by the act of joining other sympathisers in this organisation they are stimulated to effort and incite each other to investigate. **Unity always gives strength... Union and cooperation are indispensable**.[10]

8 Key to Theosophy, pp 57, 83. H P. Blavatsky, 1889. Theosophical Publishing House. Dedicated by HPB to all her Pupils that they may Learn and Teach in turn.

9 Op cit, pp 230, 245, 271.

10 Mahatma Letter No 15 from 'KH', pp 46, 49, 51-52. Mahatma Letters to A. P. Sinnett (Chronological), TPH 1998.

? Olcott Memorial School, Adyar, Chennai, India, was the first Theosophical School, founded by Col. H. S. Olcott in 1894, just a few years after HPB wrote these words. The Golden Link College, Caloocan City in the Philippines, was established 2002. Both provide Theosophically-based transformational education for underprivileged children and young people - boys and girls. Members of the Theosophical Society and the Theosophical Order of Service, actively support these schools and many other educational activities run by the TOS and TS in disadvantaged areas of the world. Major centres of Theosophical activity and individual members or groups of members, also provide many other community based services. See p 4-9.

THE MYSTICAL POETRY OF EMILY BRONTË

Wayne Gatfield

Emily Jane Brontë was born in the village of Thornton, West Yorkshire on the 30th July 1819. Later the family moved to nearby Haworth. Two of her sisters, Maria and Elizabeth, died very young after contracting tuberculosis at a school they were attending. Elizabeth was only ten years old and Maria eleven. The remaining three sisters were Emily, Charlotte and Anne, along with their brother Branwell and father the Reverend Patrick Brontë. The children's mother died of cancer when Emily was only three years old. All three remaining sisters became successful authors and Branwell was an accomplished artist. He painted the famous portrait of the three sisters. Originally he was also in the picture, but he painted out his own image.

It is plain to see why Emily retreated more and more within to find some kind of solace as the relentless hand of death followed her and her family. She wandered the moors around Haworth and developed a great love of nature. She would make sketches of natural subjects such as birds and plant life. It is said she never made a friend outside of her own family and she and her sisters created fantasy worlds and wrote stories and poems around the characters in them. It seems that the sisters were quite happy during these times and enjoying each other's company.

Emily had much more of a mystical leaning than the rest of her family. Charlotte was more down to earth and is said to have questioned Emily's sanity on more than one occasion and may have edited some of Emily's work after her death to eliminate sections she did not approve of. Charlotte wrote of Emily *"Under an unsophisticated culture, inartificial tastes, and an unpretending outside, lay a secret power and fire that might have informed the brain and kindled the veins of a hero; but she had no worldly wisdom; her powers were un-adapted to the practical business of life. An interpreter ought always to have stood between her and the world."*

Of course the novel 'Wuthering Heights' is Emily's most famous work but she also wrote many poems, some showing an intuitive insight into things spiritual, which is interesting given her orthodox Christian upbringing. Of Wuthering Heights the poet Algernon Swinburne described it in a 16 June 1883 article as *"essentially and definitely a poem in the fullest and most positive sense of the term."*

No one will ever really know what went on in her heart of hearts during those solitary walks on the moors or how the death of her sisters affected her sensitive nature, but something stirred deep within. Maybe she listened to the song of the lark as it soared towards heaven, felt the breeze on her face blowing gently across the moors on a bright spring day and felt infinity in the endless blue sky. Inwardly her Higher Self whispered to her in the silence of her inner being. In the following few verses of her poem *'The Prisoner'* she expresses her mystical experience and subsequent return to mundane consciousness:

But first a hush of peace, a soundless calm descends;
The struggle of distress and fierce impatience ends;
Mute music soothes my breast-unuttered harmony
That I could never dream till earth was lost to me.

Then dawns the Invisible, the Unseen its truth reveals;
My outward sense is gone, my inward essence feels
Its wings are almost free, its home, its harbour found;
Measuring the gulf it stoops and dares the final bound!

Facing page: Emily Bronte by Patrick Branwell, Public domain image, adapted.

Oh, dreadful is the check-intense the agony
When the ear begins to hear and the eye begins to see;
When the pulse begins to throb, the brain to think again,
The soul to feel the flesh and the flesh to feel the chain!

Yet I would lose no sting, would wish no torture less; go
The more that anguish racks the earlier it will bless;
And robed in fires of Hell, or bright with heavenly shine,
If it but herald Death, the vision is divine.

Emily obviously had insights that Charlotte and the rest of her family could not understand. These experiences drove her into the wild places, inwardly and outwardly and I believe she only felt totally sane out on those moors, alone with nature and her inner Self. It seemed that she also had a presentment of her early death and expressed this beautifully in her poem *"Last Lines"* which has so much in it that is truly Spiritual and could have been written by a Theosophist; transcending the orthodoxy of the time and proving that it is possible to have these experiences despite ones surroundings and conditions of life:

NO coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying Life—have power in Thee!

Vain are the thousand creeds
That move men's hearts: unutterably vain;
Worthless as wither'd weeds,
Or idlest froth amid the boundless main,

To waken doubt in one
Holding so fast by Thine infinity;
So surely anchor'd on
The steadfast rock of immortality.

With wide-embracing love
Thy Spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone,
And suns and universes cease to be,
And Thou were left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void:
Thou—Thou art Being and Breath,
And what Thou art may never be destroyed.

This shows an understanding of the true nature of 'God' beyond the accepted one of the era she lived in. She had mused so much on the death that surrounded her that she had discovered a way to almost make friends with it and in the end became aware of its non-existence and that Life is eternal; and that 'God' rather than being external is within the heart. We are also reminded of the Hindu Trinity of Brahma, Vishnu and Shiva when she writes that the Spirit *"changes, sustains, dissolves, creates, and rears"*. Even if everything physical ceased to be, the Spirit in all would still exist for, as the Bhagavad Gita tells us in *'The Song Celestial'* by Sir Edwin Arnold:

I say to thee weapons reach not the Life;
Flame burns it not, waters cannot o'erwhelm,
Nor dry winds wither it. Impenetrable,
Un-entered, un-assailed, unharmed, untouched,
Immortal, all-arriving, stable, sure,
Invisible, ineffable, by word
And thought un-compassed, ever all itself,
Thus is the Soul declared!

The author Tom Winnifrith calls *"Last Lines"* a *"fitting culmination of Emily's poetic work"* admiring the fineness of its *"pantheistic vision"*; another writer Lawrence J Starzyk finds that the poem *"represents a profound insight into the nature of the universe and man's attempt at finding permanence therein"*.

Emily was one of those rare cases that have been able to intuitively grasp at least some of the mystery of life. She saw that what mattered was the essence of things. That the *"thousand creeds"* of man were useless in the end for *"There is no religion higher than Truth"*, as the Theosophical Motto says. Poetry became her main interest in life and she was always uncomfortable with the teaching positions she took up and was glad to return home to her beloved moors. There are many more poems of mystical insight by Emily that space will not allow me to include.

On the 24th September 1848 her brother Branwell died as a result of alcohol and opium addiction at thirty one years of age. On the 19th of December of the same year Emily succumbed to Tuberculosis and died aged thirty, followed by her sister Anne, from the same cause, on the 28h of May 1849, aged twenty nine. The only one to marry was Charlotte who lived until the 31st of March 1855 but died during pregnancy, aged thirty eight. Their father Patrick outlived all his family, finally passing from this world at eighty four years of age, 7th of June 1861.

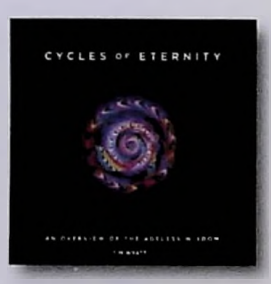
Over one hundred and fifty years later I walked the same moors that Emily walked near Haworth and understood and felt the solemn beauty that inspired her to write such lovely poetry. In my mind's eye I could see her musing on a summer's day and writing words such as these, in her poem *"Sympathy"*, which sing to us down the years:

There should be no despair for you
While nightly stars are burning;
While evening pours its silent dew,
And sunshine gilds the morning.
There should be no despair—though tears
May flow down like a river:
Are not the best beloved of years
Around your heart for ever?

They weep, you weep, it must be so;
Winds sigh as you are sighing,
And winter sheds its grief in snow
Where Autumn's leaves are lying:
Yet, these revive, and from their fate
Your fate cannot be parted:
Then, journey on, if not elate,
Still, NEVER broken-hearted!

Wayne is President of the Bolton Lodge of the Theosophical Society, Vice President of the North West Federation and Editor of the N.W. Federation Journal. He is a poet, philosopher and a deep Theosophical student and speaker.

BOOK REVIEWS



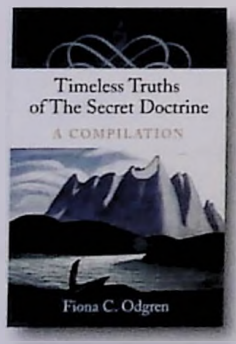
CYCLES OF ETERNITY – AN OVERVIEW OF THE AGELESS WISDOM By Tim Wyatt

CYCLES OF ETERNITY is a major new concise presentation of all the key theosophical ideas contained in the Ageless Wisdom teachings.

It is intended to provide an easily digested presentation of the timeless truths and universal laws which shape us, our world and the universe beyond. Richly illustrated in colour it provides a comprehensive snapshot of a vast and fascinating body of knowledge which offers a coherent and compelling explanation of human and cosmic evolution.

Key topics include: Karma, death and reincarnation, the after-death states and re-birth, human and cosmic evolution, the constitution of the cosmos, the human make-up, chakras and etheric energies, the Seven Rays, the importance of cycles, the hidden planes of existence, the seven kingdoms of nature and The Masters of Wisdom. Well received internationally by both newcomers and seasoned students of the Ageless Wisdom, readers have responded positively: It is the best presentation of basic theosophical teachings A most eye catching Theosophical book of the Century, very readable and impressive.

The book is a joint venture between Firewheel Books and The Leeds Theosophical Society. ISBN: 978-0-9561451-4-7. £10 plus £2.50 postage and packing in the UK, available from: www.firewheelbooks.co.uk.



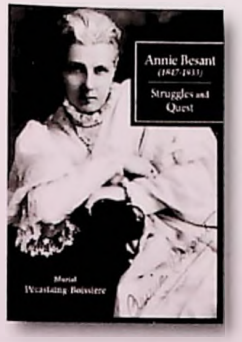
TIMELESS TRUTHS OF THE SECRET DOCTRINE By Fiona C. Odgren

In the late 1800s two advanced souls belonging to the Himalayan brotherhood collaborated with the enigmatic noblewoman, H.P. Blavatsky in producing a unique philosophical work.

The Secret Doctrine is an exposition of timeless truths that goes back in the night of time and forms the wisdom at the heart of all religions. It embodies and embraces teachings to be found in sacred texts of many traditions and countries of the world, including India, Tibet, China, Egypt, Greece, the Middle East and Europe. In essence this work provides an astounding picture and saga of both the emergence of the Cosmos, as well as the development of the human kingdom.

For those seeking greater understanding of the mysteries of life and appreciation of the esoteric depths of the world religions, this is a must read. "What a gift this book is to the sincere seeker of truth. Expertly put together, it places before the reader insights from one of the most profound teachings given to man. Skilfully woven to present a read that not only works as a companion to '*The Secret Doctrine*', it also stands on its own merit. Another wonderful book to study and cherish.

Published by Trafford June 2017. Paperback £14.95. ISBN: 9781490782263.



ANNIE BESANT (1847-1933) STRUGGLES AND QUEST By Dr Muriel Pécastaing-Boissière

In the first half of her life she was a trailblazer of socialism, women's and workers' rights as well as Irish and Indian independence. But Annie Besant didn't only exert a major influence on late 19th and early 20th Century political thought. For the last 45 years of her life, she focused on humanity's spiritual regeneration, becoming a monumental and global figure in the then newly-created Theosophical Society. So why has this almost archetypal feminist and spiritual innovator been almost airbrushed from history?

During her early adult years Besant was linked with freethinkers, socialists and the suffragettes. She pioneered birth control, fought for striking women in the East End of London in the 1880s, before embarking on a spiritual quest lasting almost half a century. As President of The Theosophical Society from 1907 until her death she was not only pivotal in the occult revival of the time but helped globalise these ideas. Her many writings helped to popularise the theosophical movement and are still widely read today. She was an orator extraordinaire filling meeting halls across the world. Throughout her life she fought for both Irish and Indian self-rule. Elected as President of the Indian National Congress in 1917, she continues to be regarded as one of the nation's freedom fighters.

This is the first biography of Annie Besant for more than a quarter of a century. Dr Muriel Pécastaing-Boissière is Senior Lecturer in British Civilisation at the University of Paris-Sorbonne, Paris IV.

English translation published by the Theosophical Publishing House ISBN 978-1-9998157-0-7. £15 Wisdom Tradition Books, 50 Gloucester Place: 07483 142853 books@theosoc.org.uk.

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IN MEMORIAM

RUBY P. TOVET.

TS Member from 1983. Born Ruby Air Blythe, Northumberland 18th September 1930. Died 27th August 2017, St James's Hospital, Leeds.

Ruby was a remarkable woman who led an equally extraordinary life. She certainly wasn't the kind of woman you could either ignore or forget. She had a potent presence, a thirst for knowledge and an exuberance for just being alive. Even in her eighty-sixth year she never ceased pondering those big questions which esotericists constantly ask. And as a committed student of the Ageless Wisdom Ruby knew that death wasn't an end but merely a transition into another of state of being. As with many wisdom-seekers it was a series of challenges and struggles which brought Ruby to the Ageless Wisdom teachings during her middle years and this totally transformed her life. She pursued these fascinating ideas with great energy and enthusiasm and her influence on others pursuing the teachings was enormous.

She was an accomplished esoteric writer, lecturer, healer and workshop leader and many readers will have known her during her long association with the TS in Leeds, London and elsewhere. Many will have met her at the Summer Schools which she regularly attended until recent years. During her life Ruby was also associated with many other esoteric groups including the Sufis. She studied with prominent individuals including Dr Douglas Baker and Benjamin Crème of Share International for whom she ran transmission meditation groups at her home.

Our paths first crossed about a decade ago when I joined the Bradford Lodge of the TS where she was a member. We became firm friends and committed co-workers. It was a dynamic friendship in which we spent a lot of time together and visited numerous events across the country. Together we set up the Leeds-based Mystery School and held various well-attended sessions at the Leeds Lodge and other locations in the city between 2011 and 2014. Ruby's chief preoccupation was to make the Ageless Wisdom teachings as accessible and understandable as possible and she showed great skill in communicating the knowledge she had gained. She was always happy to oblige those who sought advice and guidance – whether seasoned Theosophists or newcomers. She was invaluable to me, suggesting new lines of research and casting a keen eye over my own work.

Throughout her life Ruby maintained a keen interest in astrology and her knowledge was extensive. One of her specialities was the fascinating science of numerology. She developed her own unique version by synthesising other systems. After her entry into the occult life she decided to change her name to Tovet. She said this was for numerological reasons but would never reveal the precise significance of it. She was equally coy about what the initial 'P' stood for. In an unguarded moment she did once reveal to me what it was but I think it was one of her many jokes.

When she was in her early 80s she and I co-founded Nosegay Books and she wrote five works for The Seeds of Wisdom series: 'The Journey Is The Goal', 'The Inner Being, The Aquarian Code', Humanity In Bloom' and 'Living From The Heart', which were warmly received and highly praised by newcomers and seasoned Theosophists alike. These books represent her lasting contribution to Theosophy.

Tim Wyatt

Ruby's life was rich with experience and with caring, loving and giving, for her family and for many other people. She had been a teacher in education, a successful business women and later a support worker for people with addictions and other problems. Her interest in Sufism and Theosophy interwove all her activities and of course her theosophical work.

If ever a funeral can be said to be joyous, Ruby's was! It reflected her colourful strength of character and courageous life. Her son Adrian spoke of her as a women with a spirit of adventure, never afraid to be herself and always able to look ahead and beyond any challenging circumstances. Tim spoke of how she made others want to discover more. During conversations at summer schools, Romey had said what 'we need is a 'lady bird' book on theosophy' and this is what she set herself the task of doing. Ruby would not want anyone to mourn but to celebrate. Adrian, in his closing words, said that even in old age Ruby still desired to move forward with self-determination. To the very end she was unstoppable, staging several 'breakouts' from her nursing home and even from her hospital bed. He had in his hand a hand-written note from Ruby, from which he read: "Be glad we met and look out for a second round!" The service ended with *'A Teddy Bears Picnic'*.

Over fifty people attended, many unable to come because of the distance for travel. Ruby's granddaughter was doing cartwheels on the lawn outside at the wake, whilst others were sharing fond memories and photos. Ruby would be delighted. Ruby's little books - small in size but great in content - will be her lasting legacy. Long after the memories of those who have known her have blown away with the winds of time. But she will not easily be forgotten, for herself and for everything she gave to everyone else.

Susan Bayliss

WISDOM AT A GLANCE

The Works of Ruby P. Tovet

During the last years of her life, Ruby P. Tovet produced a series of five short works for The Seeds of Wisdom series published by the now defunct Nosegay Books.

The Journey Is The Goal explores humanity's epic journey on Earth charting our progress through five root races and our evolution from lower kingdoms.
Humanity In Bloom examines the human seven-fold constitution looking at the operations of each of these inter-connected bodies and how we can better understand them.
The Inner Being looks at key issues such as the seven dimensions of the cosmos, sex, karma and desire and how these shape and mould our lives.
Living From The Heart is a fresh evaluation of The Law of Love and the importance of the heart system in our system of chakras.
The Aquarian Code is a blueprint for more effective ways of communicating, organising and co-operating in the new Age of Aquarius, replacing confrontation with creativity.

These books are still available from Tim Wyatt, 3 Lock Cottages, Beck Lane, Bingley BD16 4DT, West Yorkshire, UK. Individually priced at £3.50 you can obtain all five for £12. Postage and packing is included for UK delivery. Cash or cheques only, payable to Tim Wyatt. Please email for overseas orders: timwyatt727@btinternet.com

Endless Time

Time is endless in thy hands, my lord.
There is none to count thy minutes.

Days and nights pass
and ages bloom
and fade like flowers.
Thou knowest how to wait.

Thy centuries follow each
other perfecting a
small wild flower.

We have no time to lose,
and having no time we must
scramble for a chance.
We are too poor to be late.

And thus it is that time goes by
while I give it to every
querulous man
who claims it, and thine
altar is empty of all
offerings to the last.

At the end of the day I hasten
in fear lest thy gate be shut;
but I find that yet there is time.

Rabindranath Tagore

THE CURIOSITY SHOP

If you have never attended any theosophical events, you may be curious to know what everyone gets up to. Here are some reviews for 2017.

SUMMER SCHOOL, BIRMINGHAM

The theme of this year's summer school was 'Many Paths, One Goal' and true to this All-Embracing, Universal Gnosis, I had the good fortune of attending the same in Rednall, Birmingham. As a fourth time visitor to the United Kingdom in the last decade, this year I visited England with a special intent for it to be a Heritage Summer! Through the quaint bookstore Watkins and then down the road from Baker Street I found my Indian love for Theosophy at 50 Gloucester Place. Many Paths, One Goal has been my very sumptuous, soul reviving one week residence - an inner Adyar! (Adyar - T.S. International Headquarters which I visited in 2007).

To begin to write a review of something as special as a diverse group of people from different parts of a country and even the world, congregating and immersing in communion (of sorts), one can only begin with delight right at the first step. The published programme of lectures, workshops and study groups was like the quintessential Golden Gates, clear enough for a fresh entrant to begin study and perceptibly high and far-reaching to know that one is entering.... a place, a realm, a time-space and in reality 'Knowledge.' To speak more practically though, and of course by way of a compliment, it caused me a few moments of heartache to try and choose which option to take in each category! Delight is not easy, especially if it is going to consume you – full and plenty!

The Way of the Sun – Cosmic and Human, The Path of Return – Building a Body Of Light, Cycles Of Eternity, and Chi Kung were the courses I took. These gave me a very good, sweeping, coverage of the Esoteric heart of Theosophy, its historical appearances and unfoldment, the ubiquitous ways in which it surrounds us even in contemporary, current or new world evolution, and also encased me in the rich, high-beam focus of the energy of study and practice. To appreciate Theosophy is to commit oneself to its learning for all of one's life, but that doesn't take away from the immediate appreciation of the devotion present in the visual power of the presentations – some magnificent, some enchanting, some so workable and practically effective with diagrams and worksheets. If it is difficult to process it all, it is equally improbable to find your attention lapse. I love to share here that it is perhaps for the first time in all my academia exposure that I have found multimedia so not to be an excess or extravagance.

The experience extends to all other presentations as well – ones that formed the umbrella to the historical structure or the development of Theosophy, the precious qualities of the Theosophical Movement, or the work of the Theosophical Order of Service, along with the sheer luxury and lush abundance of the Musical Presentation towards the end of the week. The group meditations were such a simple, potent place to both invoke and settle ourselves in all this at the start and end of each working day – one experienced the focusing of our many selves into the one Flame lit, as also our one heart radiating blessings unconditionally in all directions unbound.... perhaps it is a subjective sheer of sentiment that makes me look at it like this but search and belief when they condense make it worthwhile to make such a claim, a claim that gladdens the heart even as it expires!

On a more outgoing note, I took the opportunity to collect as many email Ids as I took pictures and promised to send them across, in the likeness of someone who did point out later that it is such a treasure trove of good socializing as well! It was great to see and meet many senior age people, so unbelievably buoyant and exuding untainted enthusiasm, the vibrant shine of seasoned and quieter intellects, the happy expectancy of food and the discipline in the vast majority (making an exclusion of myself in clear gratitude), and the quiet, pauseless marshal service by those kept busy organizing it all!

Amongst us, we had writers, poets, artists, a priest and the lovely Hillscourt property – green lawn and a lily pond to reflect in. A walk into a National Trust estate – Whitwick Manor and Gardens was a lyrical ode to beauty, replete with nature, art and family. A group that has put its heads together, made contact in laughter and conversation, travels a good long way to make the journey complete.

G.B. New Delhi, India

This year's summer school at Birmingham offered interesting speakers and varied activities. But the highlights for me were the yoga and chi gung classes offered by Mike Hall. Mike, a past president of the TS in Scotland, is a playwright, producer and director, lover of classical music and of course a dedicated yoga, tai chi and squash coach. His classes provided the perfect balance to the intellectual side that usually dominates such events. He says:

'My ideal is that people moving towards higher consciousness, on the path of return, will need to build the light body (etheric). Tai chi and chi gung are requisites for attaining this. Based on the understanding that the great masters were aware of the relationship between sacred anatomy and the physical body, they believed enlightenment could be achieved while still in the physical body.'

Mike feels good about what he's doing because it's helping us become lighter while on the ascending path. The exercises, interspersed with some profound pearls of wisdom, certainly left me feeling a good bit lighter than when I arrived! Thanks, Mike. Everyone who attended loved your classes.

P.E.H. Wales

TRANS-PENNINE WEEKEND – WHALLEY ABBEY

Here is a short account of our first experience of the 22nd Trans-Pennine weekend at Whalley Abbey. Firstly, we were blown away by the beauty of Whalley Abbey and the gardens; what a fantastic venue for a Theosophical weekend and the welcome we received from everyone made us feel at home. All the talks were extremely interesting, giving us some great insights into areas we were not familiar with, such as Atlantis, the Kabalah, Esoteric symbols, Astrological paths, Chakras, ego states and energy centres. It was not all study time as we were able to relax on an evening and participate in fun with the general knowledge quiz.

A first for us also was the group meditation, which we found really beneficial. The accommodation was lovely and the food was really enjoyable. The camaraderie amongst members throughout the weekend was great to be a part of. Not only did we learn so much from a great weekend, we also made many new friends. We would definitely recommend the Trans-Pennine weekend to any new members or existing members who have not attended before and we shall definitely be re-booking for the next Trans- Pennine weekend in 2018.

M. H. and R. H. Keighley

Vic Hao Chin Jnr

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Vic Hao Chin, Jr. is past President of the T.S. in the Philippines and Indo-Pacific Federation. President of Golden Link College, a theosophical educational institution, Associate Editor of the Theosophical Encyclopaedia, and author of The Process of Self-Transformation and other titles.

For further information Telephone: 020 7563 9817

Email: office@theosoc.org.uk

SIKHISM AS A HIDDEN INFLUENCE WITHIN THEOSOPHY

Finian Heavey

When I first encountered Theosophy, initially I saw it as a kind of 'westernized' form of Hinduism, with some Buddhism thrown in. A period of closer study soon told me this was far too simple a view. Theosophy particularly as reflected in the *'Secret Doctrine'* and other writings of Madame Blavatsky, has a much greater complexity, and range. This situation is extended even more if we include the next generation of Theosophists such as Annie Besant, Alice Bailey and the others. So, I shall focus on Madame Blavatsky and her teachers.

Even a brief glimpse at HPB's life shows her to have been an amazing traveller. This is true even from childhood because of her father's work as an administrator within Imperial Russia. We know that she encountered esoteric ideas at an early age through her maternal grandfather's library[1]. She also describes a psychic awareness and protection, from her Master – later referred to as 'M' or Morya - from late childhood. These three elements travel, psychic ability and esoteric knowledge, were later moulded and developed by her teachers during her work and writings.

Who were her teachers?

HPB had 'M' as her principal Master, teacher and protector. Here is some of what she says to Mr Sinnett along with his comments:

"This is my Master," she said, *"whom we call Mahatma Morya. I have his picture here." And she showed me a small panel in oils. If ever I saw genuine awe and reverence in a human face, it was in hers, when she spoke of her Master. He was a Rajput by birth, she said, one of the old warrior race of the Indian desert, the finest and handsomest nation in the world. Her Master was a giant, six feet eight, and splendidly built; a superb type of manly beauty. Even in the picture, there is a marvellous power and fascination; the force, the fierceness even, of the face; the dark, glowing eyes, which stare you out of countenance; the clear-cut features of bronze, the raven hair and beard - all spoke of a tremendous individuality, a very Zeus in the prime of manhood and strength. I asked her something about his age. She answered: "My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty - in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of manhood. That is all I can say. You may draw your own conclusions"*[2].

The reference to 1851 refers to the Great Exhibition, where he was said to have been part of the Indian delegation. HPB is often vague about dates places and times, in order to protect her Master's privacy. The other Teacher we should mention is 'KH' or Koot Hoomi. We know him best through the Mahatma Letters. Whilst we know occasional letters are signed, Koot Homi Lal Singh, we discover this was a trick played by Master DK without his permission[3]. In fact we don't know his name, Koot Hoomi being very likely a title. If Koot Hoomi Lal Singh were his name, it would be further evidence of a Sikh connection, but we know little about his biography. He is described by C.W Leadbeater as a Kashmiri Brahmin[4], with a knowledge

Facing page: 'Emergence', by S Bayliss.

of European languages[5]. HPB's reference to 'M' as Rajput is significant,given the antiquity and aristocracy of their line. She also says that the Buddha came from this group[6], in fact being a Rajput is exactly what the Buddha renounced. What is even more interesting is that the Rajput clans tended to be more eclectic in their spiritual views than the more orthodox Brahmins. Brahmins are a priestly caste, whereas Rajput are warrior kings. The Rajput group still exist in Northern India and elsewhere. Northern Indians I have met often tend to mix aspects of Hinduism, Sikhism and Buddhism in their ideas of life.

The Importance of Sant Mat

A very important influence in Northern India is the Sant tradition. Also, known as Sant Mat. Sant Mat refers to a loosely associated group of teachers that became prominent in the Indian subcontinent from about the 13th century CE. Theologically, their teachings are distinguished by an inward, loving devotion to a divine principle, and socially by an egalitarianism opposed to the qualitative distinctions of the Hindu caste system, and to those between Hindus and Muslims[7]. Two of the best-known members of this movement are Kabir the Muslim poet; and Guru Nanak who founded the Sikh movement. It could be said that this early Sant Mat tradition forms one of the many 'proto theosophies' along with Greek, Hermetic and Kabbalistic thought, as defined by HPB. Sant Mat continues today as a spiritual movement, loosely allied with Sikhism[8]. Indeed, this modern Sant Mat movement is highly critical of Theosophy, for losing contact with living Masters during the Besant and Leadbeater period[9]. This forms a part of its detailed study of Spiritual Traditions, which is worth reading. Like many Guru based ideas, Sant Mat tends to give priority to its own Masters over those of others.

In an early paper, HPB herself makes some interesting comments on the relationship between Sikhism and Theosophy: *"Since the days of the great Nanak, of the Kshatriya caste, founder of the Sikh Brotherhood in the second half of the fifteenth century, these brave and warlike tribes have ever been the thorn in the side of the Mogul dynasty, the terror of the Moslems of India. Originating, as we may say, in a religious Brotherhood, whose object was to make away alike with Islamism, Brâhmanism, and other isms, including later Christianity, this sect evolved a pure monotheism in the abstract idea of an ever-unknown Principle, and elaborated it into the doctrine of the "Brotherhood of Man." In their view, we have but one Father-Mother Principle, with "neither form, shape, nor colour," and we ought all to be, if we are not, brothers irrespective of distinctions of race or colour".*[10]

Here we see clearly, close parallels with core ideas of Theosophy:

- The Ever Unknown Principle.
- The Father/Mother Idea.
- And most importantly of all 'The Universal Brotherhood.'

HPB is correct when she identifies these ideas as central to Sikh beliefs. This doesn't mean they are unique to Sikhism. She goes on to comment on how this relates to more conventional Religions: "The sacerdotal Brâhman, fanatical in his observance of dead-letter forms, thus became in the opinion of the Sikh as much the enemy of truth as the Mussulman wallowing in a sensual heaven with his houris, the joss-worshipping Buddhist grinding out

prayers at his wheel, or yet the Roman Catholic adoring his jewelled Madonnas, whose complexion the priests change from white to brown and black to suit climates and prejudiced[11]. The most important point here is the importance of Truth. HPB was always very direct when speaking of the things of which she disapproved!

We have another interesting link between the Masters and Sikhism from Colonel Olcott's diary October 26th 1880: *"...at a shrine where the swords, sharp steel discs, coats of mail, and other warlike weapons of the Sikh warrior priests are exposed to view in charge of the akalis, I was greeted, to my surprise and joy, with a loving smile by one of the Masters, who for the moment was figuring among the guardians, and who gave each of us a fresh rose, with a blessing in his eyes..."*[12]. In Olcott's own handwriting, the entry for October 26, 1880 reads: *"...In the afternoon, we went to the Golden Temple again and found it as lovely as before. Saw some hundreds of fakirs and gossains more or less ill-favoured. A Brother there saluted HPB. and me and gave us each a rose"*[13].

While we cannot be certain, the Master is unnamed, I think the likelihood is that the Master here may be 'M'. Just how many Masters knew Olcott personally? If 'KH' was a Kashmiri Brahmin he is less likely to have been a member of the Guardians of the Sikh Golden Temple. Technically, Olcott is incorrect in referring to 'warrior priests', as the Sikhs have no priesthood. The 'Guardians' are members of the Khalsa (literally Sovereigns), also, referred to as Initiated or 'baptised' Sikhs - that is full members of the Community. To officiate as a 'Guardian' tells us that the un-named Master was held in high esteem by the Sikh community. To my mind this is evidence enough of a link between the Masters and Sikhism. The name of the individual matters little. We have at least one Master with a direct link to the Sant tradition. I believe this link can be found throughout the Secret Doctrine and the other writings of HPB.

Some examples from HPB's and other writings

Proposition (a) found within the Proem of 'The Secret Doctrine'[14] describes the idea of a boundless, unknowable Principle, for which HPB coins the term 'Be-ness'. This abstract idea is not a being in the accepted sense of the term. Otherwise she would have called it one! This has some links with the Sikh idea of God. As the Sikh scriptures remind us:

"The opening of the scripture tells us about the description of God: "God is One. He is the Supreme Truth. He the Creator, is without fear and without hate. He is immortal. He is neither born and nor does He die. By Guru's grace shall He be met. Chant and Meditate on His Name. In the beginning, He was the Truth. Throughout the ages, He has been the Truth. He is the Truth now and He shall be the Truth forever".[15] *"The most important aspect of being a Sikh, is to understand that, there is one endless God. He is indescribable, inestimable, indubitable, infallible, intangible, imperishable, immutable, immortal, immaculate, immanent, unconquerable, unique, formless, fearless, deathless, timeless, ageless, compassionate, omnipresent and creator of all. There is only the One Supreme Lord; there is no other at all. Spirit, soul and body, all belong to Him; whatever pleases His Will, comes to pass".*[16]

There are two points of interest here. The emphasis on Truth reminds me of the Motto of the Society. *'There is no Religion, Higher than Truth'.* This was also the family Motto of the Maharajah of Benares, who was friends with Olcott and HPB. While by no means uniquely Sikh, the resonance is obvious. The same thing is true in the description of the Sikh idea of God. The unknowable aspect of God, is detailed. We know from the Mahatma Letters, that

the Masters were not interested in a Creator God: *"Therefore, we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim - i.e. the knowledge of that cause and causes - we are in a position to maintain there is no God or Gods behind them."* ('KH' Mahatma Letter 88). The reference to Buddhism here is interesting. Since a central point of Buddhism is that it is possible to 'Awaken' and therefore to know, reality and Truth. We cannot describe the Unknowable Proposition (a) as Buddhist. The idea from 'KH' that Ishwar (creator God of the Hindus) is Avidya and Maya (Delusion and Illusion), is more Buddhist in tone! This shows us that the Theosophy of HPB in *'The Secret Doctrine'* weaves together many interesting ideas from many traditions. While we cannot call this teaching either Buddhist, or Sikh; it remains strongly related to both. *.

Finian is President of the Nottingham Lodge of the Theosophical Society. Student of Theosophy and western mystery traditions.

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*Editor's Note: See pages 17-19 for what HPB and the Mahatmas say about Theosophy, the T.S. and Religion.

1 'HPB' by Sylvia Cranston, p 18. See also Sinett, 'Incidents in the Life of Madame Blavatsky pp 28-32.
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3 Vicente Hao Chin, Jr. ed. Mahatma Letters to A. P. Sinnett (Chronological), Letter 136, p 450. TPH 1993.
4 C. W. Leadbeater, The Masters and the Path, p 38. Theosophical Press, 1925.
5 Mary K. Neff, The "Brothers" of Madame Blavatsky, pp 63-79. TPH 1932. [Quoting from Introduction to Letters of H. P. Blavatsky to A. P. Sinnett, The Mahatma Letters to A. P. Sinnett, and other sources].
6 The Puranas on the Dynasties of the Moriyas and the Koothoomi", Vi, pp 40-42. H.P.B. Collected Writings.
7 Religions in the modern world: traditions and transformations (2001). By Linda Woodhead; et al, p 71–2. Routledge.
8 'The Path of the Masters', by Radha Soami Satsang Beas.
9 'The Path of the Masters,' pp 138-145.
10 "The Akund of Swat. "CW I, p 372. April 1878.
11 "The Akund of Swat. "CW I, p 373. April 1878.
12 Old Diary Leaves, Volume III, pp 254-255, 1974 ed.
13 Some of Henry S. Olcott's Testimony of His Encounters with Masters and Adepts. Case 'D', Blavatsky Archives (website).
14 The Secret Doctrine, Vol I, Proem p 14ff. 1888 ed.
15 Guru Granth Sahib Ji, a respectful title for the Sikh scriptures. Considered as the 11th Guru.
16 Guru Granth Sahib Ji, 45. RealSikhism.com. FAQs "What is God?"

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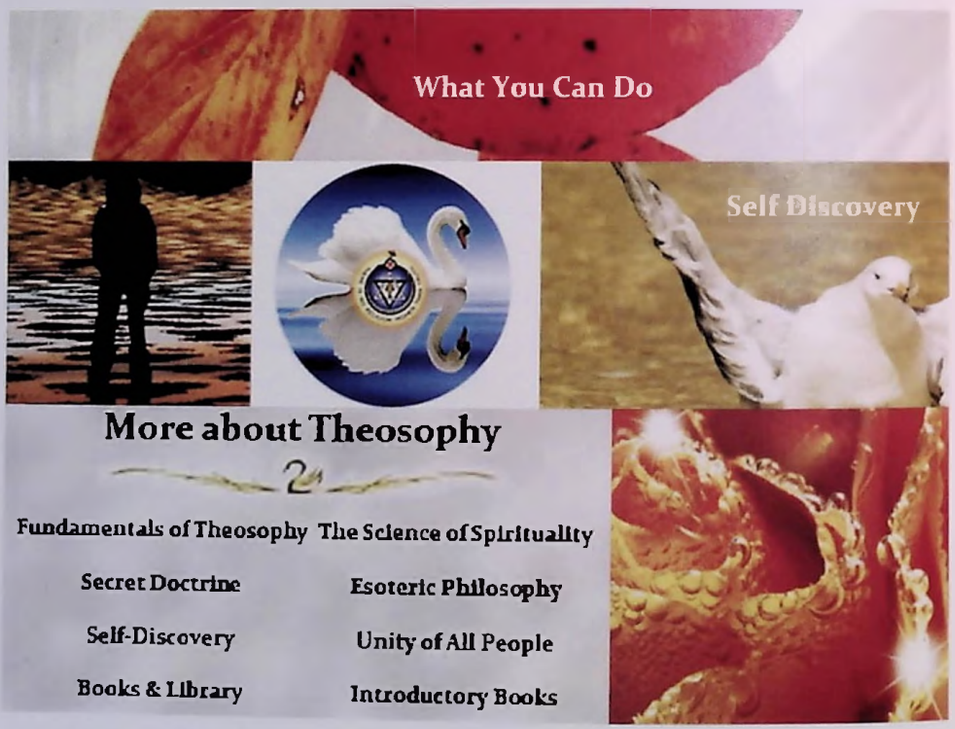

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In Theosophy 2018

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The Diploma is a nine-month, ON-LINE open-learning course by the Theosophical Society in England, designed to help students achieve a reasonable level of understanding of the basic Principles of Theosophy. Next year's course will commence in March 2018 and the examination will be in November 2018.

There are four modules which run over an eight-month period, each divided into two subjects, and with one month per subject there is plenty of time to consider the reference material for each area of study. Please see page 42 and further information is available at www.theosoc.org.uk.

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Membership of the Theosophical Society in England is £40 a year (£20 concessions). TS Membership in other countries must be confirmed by the Registrar in the country of residence.

For TSE Membership Application forms please contact Colyn Boyce: office@theosoc.org.uk, 020 7563 9817, or write to: The Theosophical Society, 50 Gloucester Place, London W1U 8EA.

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Please use the Diploma Application Form on page or an A4 sized Form can be received from TS HQ. Application Forms and Course Fees must be received at 50 Gloucester Place, London W1U 8EA by 28th February 2018. Late applications will be held on file for 2019.

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The Fee for the Diploma is £30. Please make UK online payments to: The Theosophical Society in England, HSBC Bank PLC, Baker Street, London W1U 6AX. Sort Code 40 01 06 Account No. 90799920. Be sure to include Reference: Your surname +DIP. Overseas bank charges may apply. For further information regarding payment, email the accounts office at accounts@theosoc.org.uk. This modest fee is to make the course accessible and some concessions are available.

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COSMOGENESIS: The awakening of the Cosmos.

Module 3

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For Enquiries about your Application: Email: office@theosoc.org.uk or Telephone: 020 7563 9817

INFORMATION YOU SUPPLY ON THIS FORM WILL BE TREATED IN CONFIDENCE

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(*See Membership Card*) TS Membership No: _____ I agree to fulfill the Course requirements: _____

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APPLY ON LINE:

http://theosophical-courses.theosophicalsociety.org.uk/course/diploma-in-theosophy/

THEOSOPHICAL TALKS AND WORKSHOPS AROUND THE UK

The views expressed at these meetings do not necessarily represent the views of the Foundation for Theosophical Studies or The Theosophical Society.

OCTOBER

MANCHESTER

CYCLES OF ETERNITY AND THE MYTH OF DEATH
Tim Wyatt
Saturday 21st October, 2pm
Manchester Theosophical Society. The Quaker Meeting House. Mount St, Manchester M2 5NS. Enquiries: 01942 608368 sj.lucas75@gmail.com or 07717 854762 www.nwfederation.org.uk

NOTTINGHAM

WHAT EXISTS BEYOND THE SPIRIT WORLD
Brigitte Rix
Saturday 28th October, 2 pm
Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.
Enquiries: 0116 289 5882 (evenings), info@theancientwisdom.co.uk www.theancientwisdom.co.uk

CHESTER

WED NOAH'S ARK - FACT OR FICTION
Matthew Sutton
Wednesday 25 October, 7.30 pm. Refreshments 7 – 7.30 pm.
Chester Theosophical Society. Quaker Meeting House, Frodsham Street, Chester, CH1 3LF.
Enquiries: 01244 370461 or 01244 377170. http://chestertheosophy.org.

NOVEMBER

LEICESTER

ADVAITA - FINDING THE ONE THING
Robert Woolley
Saturday 4th November, 2 pm
Leicester Theosophical Society. Quaker Meeting House, 16 Queens Road, Clarendon Park, Leicester LE2 1WP.
Enquiries: 0116 270 7293 jrholden9@hotmail.com www.theancientwisdom.co.uk

CHESTER

BROTHERHOOD: THE KEY TO THEOSOPHY
Ted Capstick
Wednesday 8th November, 7.30 pm. Refreshments 7 – 7.30 pm.
Chester Theosophical Society. Quaker Meeting House, Frodsham Street, Chester, CH1 3LF.
Enquiries: 01244 370461 or 01244 377170. http://chestertheosophy.org.

COLWYN BAY

THE SEVENFOLD HUMAN CONSTITUTION – SEVEN BODIES AND CHAKRAS
Thursday 9th November. May, 2 pm. Group discussion.
Colwyn Bay Theosophical Society. Parkway Community Centre, Rhos Rd, Rhos on Sea, LL28 4SE.
Enquiries: 0161 980 4942 p.owens@live.co.uk or 07547 135491 theosophywales@yahoo.co.uk

BANGOR

AWAKENING THE SPIRITUAL SELF
Kate Fletcher
Tuesday 14th November, 7.30 pm
Bangor Theosophical Society. Community Centre, Ambrose St, Bangor, North Wales, LL57 1DF.
Enquiries: 01248 600267 toddyalc@gmail.com theosophywales@yahoo.co.uk
www.theosophywales.com

NORTHAMPTON

ESOTERIC ASPECTS OF MUSIC - THERE'S MORE TO MUSIC THAN MEETS THE EAR
Robert Woolley
Wednesday 15th November, 7.30 pm
Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS.
Enquiries: 07791 082161 northeos@hotmail.com www.meetup.com/Northampton-Theosophy-Group.

MANCHESTER

TAROT AND ASTROLOGY - THE FOUR SUITS
Mick Frankel
Saturday 18th November, 2pm
Manchester Theosophical Society. The Quaker Meeting House. Mount St, Manchester M2 5NS. Enquiries: 01942 608368 sj.lucas75@gmail.com or 07717 854762 www.nwfederation.org.uk

COLWYN BAY

CYCLES OF ETERNITY – AN OVERVIEW OF THE AGELESS WISDOM
Tim Wyatt
Thursday 19th November, 10 am - 4 pm
Colwyn Bay Theosophical Society. Parkway Community Centre, Rhos Rd, Rhos on Sea, LL28 4SE.
Enquiries: 0161 980 4942 p.owens@live.co.uk or 07547 135491 theosophywales@yahoo.co.uk

CHESTER

UNDERSTANDING THE POWER AND ENERGY OF BROTHERHOOD
Teresa Keast
Wednesday 22nd November, 7.30 pm. Refreshments 7 – 7.30 pm.
Chester Theosophical Society. Quaker Meeting House, Frodsham Street, Chester, CH1 3LF.
Enquiries: 01244 370461 or 01244 377170. http://chestertheosophy.org.

NOTTINGHAM

MUSIC AND MAGIC
Dave Manley
Saturday 25th November, 2 pm
Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.
Enquiries: 0116 289 5882 (evenings), info@theancientwisdom.co.uk www.theancientwisdom.co.uk

DECEMBER

NORTHAMPTON

WINTER SOLSTICE MEDITATION
Wednesday 6th December, 7.30 pm
Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS.
Enquiries: 07791 082161 northeos@hotmail.com www.meetup.com/Northampton-Theosophy-Group.

CHESTER

GETTING WORSE TO GET BETTER - HEALING OUR WOUNDED HUMANITY
Brian Gill
Wednesday 13th December 7.30 pm. Refreshments 7 – 7.30 pm.
Chester Theosophical Society. Quaker Meeting House, Frodsham Street, Chester, CH1 3LF.
Enquiries: 01244 370461 or 01244 377170. http://chestertheosophy.org.

MARCH

LONDON

THE PATH OF THE SUN – COSMIC AND HUMAN
Susan Bayliss
Sunday 24th March, 11 – 5 pm. Study Day
It is through the 'Four Maharajas' that we may awaken to the hidden truths of Nature. This day workshop explores the role of celestial beings, the mystery of the human soul and our journey of transformation.
1. Four guardians of the world. 2. Seven principles of nature. 3. Aspects of human consciousness.
The Theosophical Society, 50 Gloucester Place, London W1U 8EA. Enquiries: 020 7563 9817.

THEOSOPHICAL STUDY AND DISCUSSION GROUPS AROUND THE UK

The views expressed at these meetings do not necessarily represent the views of the Foundation for Theosophical Studies or The Theosophical Society.

DURHAM

THEOSOPHICAL STUDY AND DISCUSSION. Saturdays - 2 - 4 pm, monthly.
Durham Centre for Theosophical Studies. Shakespeare Hall, North Rd, Durham DH1 4SQ.
Enquiries: on 0191 386 0492 durhamcentr4ts@btinternet.com
www.theosophicalsocietydurhamcentre.com

LONDON

THE KEY TO THEOSOPHY - Study and Discussion. Thursdays 7 pm – 9 pm 7th July.
Blavatsky Lodge. For Dates and information go to http://theosophicalsociety.org.uk
Enquiries: 020 8429 3506. Meetings held at TS HQ, 50 Gloucester Place, London W1U 8EA.

MANCHESTER

Saturday 9th December. Study and Discussion session with Ted Capstick.
Regular meetings - please ring for dates. Manchester Theosophical Society. The Quaker Meeting House. Mount St, Manchester M2 5NS. Enquiries: 01942 608368 or 07899 896887. www.nwfederation.org.uk

NORTHAMPTON

REGULAR GROUP DISCUSSIONS. Wednesday 1st November, 7.30 pm. Subtle Energy and Healing - What is the role of prana or chi in our wellbeing? Wednesday 6th Dec, 7.30 pm. After-Death Communication - Examining messages and visits. Programme: www.meetup.com/Northampton-Theosophy-Group.
Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS.
Enquiries: 07791 082161 northeos@hotmail.com

NOTTINGHAM

What can we learn from Theosophy and 'The Secret Doctrine' for 21st Century Life.
Study and Discussion. Every Fourth Saturday at 11 am.
Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.
Enquiries: 0116 2785856 (evenings) info@theancientwisdom.co.uk www.theancientwisdom.co.uk

SIDMOUTH

THEOSOPHICAL Study and Discussion, 2.30 pm, monthly.
Sidmouth Theosophical Society. Enquiries: 07774 268235 or 07739 469662.
For details see: http://sidmouthtslodge.jimdo.com/programme/

SOUTHPORT

THEOSOPHY AND QABALAH STUDY AND DISCUSSION GROUPS.
Meetings are held on Tuesdays, with alternate weeks for Theosophy and the Qabalah.
Southport Theosophical Society. Enquiries: 07854-110800 or noeline@live.co.uk.

SWANSEA

Study and Discussion
Wednesday afternoons 2 – 4 pm, fortnightly
Swansea Theosophical Society. 122 Clydach Road, Morriston, Swansea SA6 6QB, South Wales.
Enquiries: 01792 774225 pam@peacemala.org.uk www.theosophywales.com

WINCHESTER

STUDY COURSE ON THE ANCIENT WISDOM based on the books by Annie Besant and Robert Ellwood.
Saturdays 2.00 - 4.00 pm, monthly.
Winchester Theosophical Society Study meetings, Quaker Meeting House, 16 Colebrook Street, Winchester SO23 9LH. Enquiries: 01962 772 361 or 01962 882668 or angi_ovenden@hotmail.com

The Foundation for Theosophical Studies
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sbayliss@theosoc.org.uk

or by post to:

Editor Esoterica, 50 Gloucester Place, London W1U 8EA

Next Issue: CLOSING DATE 12th January 2018

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For further information on on Theosophy, self-discovery, meditation, articles, study, media, magazines, speakers, events, branches and links:

http://foundationfortheosophicalstudies.co.uk

http://theosophicalsociety.org.uk

For matters concerning Esoterica please contact the Editor: sbayliss@theosoc.org.uk
General enquiries: office@theosoc.org.uk Telephone: 020 7563 9817 10 am to 5 pm

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FOUNDATION FOR THEOSOPHICAL STUDIES

The Aim of the Foundation is:

"To help people understand and discover the essential truths at the heart of all philosophy, science and spirituality, especially the fundamental unity of all people"

The Foundation provides theosophical speakers who are active throughout England, Wales and Scotland, giving a host of talks and workshops for afternoon events, day conferences and weekends.

The Foundation runs an annual Theosophical Summer School with talks, lectures, meditation, and many experiential workshops and discussion groups.

The School and other theosophical events provide a beautiful oasis for meeting fellow spiritual travellers, as well as being a great opportunity for learning more about the essential truths of life.

Throughout the Foundation's programme of activities you will find not only information for the mind but also inspiration for the heart.

For further information go to:

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http://theosophicalsociety.org.uk